















# **PERSUASIVE SPEAKING**

**IN THREE BOOKS**



# PERSUASIVE SPEAKING: BUSINESS DISCUSSION AND PUBLIC ADDRESS

BY

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IN DIFFERENT DEPARTMENTS OF HARVARD UNIVERSITY,  
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BOOK II



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PERSUASIVE SPEAKING

PART II

LITERARY QUALITY IN DISCOURSE



## VIII

### RHETORICAL STYLE

WHEN consideration has been given to all the fundamental elements in speech making—to subject, subject division, arrangement, unity, sentence form, and verbal adequacy and correctness—there is yet a quality that is less definable, more elusive to the pupil or teacher, but very potent in its expressive effect. This is that individuality of expression that is called Style. It is the clothing of the thought. It is the stamp of a personality; it is a manner by which some writers are at once recognized, as perhaps they are in their movements and fashion of dress. With the individual author or speaker this style will be modified on different occasions, and yet will not wholly lose its identity. It should not be much looked for in one's earlier work. It comes to a flowering with time. It is a mark of maturity in an art.

The beginner may well bring many influences to bear upon his formation of style, recognizing that he is only in the formative stage and that his present practice may be only in slight measure his ultimate accomplishment. As he reads or studies one or another author, he will find himself adopting the style of this one or that one, until gradually he strikes out free, having developed what essentially was in him at first until it has grown and branched and flowered from the sustenance that it has taken in from many sources.

Seeking among writers and speakers, the student will find in Roosevelt or Lincoln a moral strength expressed in plainness and simplicity, in Carlyle or Calhoun the sternness of rugged phrase and whiplike sentence, in George William Curtis and John Hay elegance and classical finish, in Ingersoll brilliant rhetoric, lively imagery, flashing word

pictures, in Burke a word power, a sentence strength, as excelling as his thought, in John D. Long poetic grace, in Henry W. Grady a flow of sentiment in language glowingly warm; in some other he will find instances of the epigrammatic, the sententious; in still another, effects of balance, contrast, parallel, of melodious flow and rhythm, of abrupt pointedness, decisive weight, or frequent climactic emphasis.

Assigned readings and reports will do much to vary and enrich one's style, and practice on subjects that call for differences in expressional form will give wide scope and ready adaptability.

Of course one would gain a great deal in his resources of expression by reading the poets. He will note the wide differences, for example, among the writings of Longfellow, Tennyson, Browning, Whitman, Robert Frost, and others of more recent time. In Shakespeare we find all styles and a marvelous verbal resourcefulness and power. It is better, for our purpose here, to read and reread, to commit and to recite, a few passages from various sources than to try to cover a wide field by unrepeatd readings.

A very frequently used and very effective element in style is concreteness of language. Instead of using abstract terms for our ideas, we may often bring our thought home to the hearer by using the name of a definite tangible object that will vividly suggest or picture that idea. We say, "the road to wealth," we have come to the "jumping-off place," you are "against a stone wall." Marc Antony says to the citizens, "lend me your ears," and, "I come not, friends, to steal away your hearts." Brutus says to Marc Antony, "To you our swords have leaden points," meaning the conspirators do not desire his death; to the citizen audience, in offering to give his own life, as he took away the life of Caesar, Brutus says, "As I slew my best lover for the good of Rome, I have the same dagger for myself when it shall please my country to need my death." In the following examples will be found many instances of this and other figures of speech. The student will profit by becoming very familiar with the

spirit and language, with imaginative qualities in these many examples. He should analyze and discuss the various means of making forms of expression forceful and appealing. These examples follow herewith, in a separate chapter, with occasional comment or suggestion, to aid in critical study.

## IX

### STUDIES IN RHETORICAL STYLE

#### (1)

NOTE here the use of the question.

Within our own territory, stretching through many degrees of latitude and longitude, we have the choice of many products and many means of independence. The government is mild. The press is free. Religion is free. Knowledge reaches, or may reach, every home. What fairer prospects of success could be presented? What means more adequate to accomplish the sublime end? What more is necessary than for the people to preserve what they themselves have created?

Already has the age caught the spirit of our institutions. It has already ascended the Andes and snuffed the breezes of both oceans. It has infused itself into the life blood of Europe and warmed the sunny plains of France and the lowlands of Holland. It has touched the philosophy of Germany and the north and, moving onward to the south, has opened to Greece the lessons of her better days.

And when the war was over, the terrible strife had ended, while yet the land was filled with mourning, while every church on every Sunday in this North was crowded with women wearing the sable garments of woe for sons, for brothers, for husbands, for the loved of every kind and condition who were sleeping their last sleep on southern hillsides—how did the spirit of Washington, the toleration, the kindness, the generosity, the magnanimity which in all his life he breathed out toward all, exhibit itself here in the North? They took us by the hand. They lifted us to our feet again, or assisted in doing so. They gave us the recognition which one gallant man extends to another whose heroism and courage he has tested; they wrote the title of American Citizen upon our brows again, and told us to go on as parts of the Union, with our loves and hopes bound up in its common destiny.

## (2)

Shut now the volume of history and tell me, on any principle of human probability, what will be the fate of this handful of adventurers. Tell me, man of military science, in how many months were they all swept off by the thirty savage tribes enumerated within the early limits of New England? Tell me, politician, how long did this shadow of a colony, on which your conventions and treaties had not smiled, languish on the distant coast? Student of history, compare for me the baffled projects, the deserted settlements, the abandoned adventures of other times, and find the parallel of this. Was it the winter's storm, beating upon the houseless heads of women and children? Was it disease? Was it the tomahawk? Was it the deep malady of a blighted hope, a ruined enterprise, and a broken heart aching in its last moments at the recollection of the loved and left beyond the sea? Was it some or all of these united that hurried this forsaken company to their melancholy fate? And is it possible that none of these causes nor all of them combined were able to blast this bud of hope? Is it possible that from a beginning so feeble, so frail, so worthy not so much of admiration as of pity, there has gone forth a progress so steady, a growth so wonderful, a reality so important, a promise, yet to be fulfilled, so glorious?

## (3)

Sometimes in passing along the street I meet a man who, in the left lapel of his coat, wears a little, plain, modest unassuming bronze button. The coat is often old and rusty; the face above it seamed and furrowed by the toil and suffering of adverse years; perhaps beside it hangs an empty sleeve, and below it stumps a wooden peg. But when I meet the man who wears that button I doff my hat and stand uncovered in his presence—yea! to me the very dust his weary foot has pressed is holy ground, for I know that man, in the dark hour of the nation's peril, bared his breast to the hell of battle to keep the flag of our country in the Union sky.

Maybe at Donelson he reached the inner trench; at Shiloh held the broken line; at Chattanooga climbed the flame-swept hill, or stormed the clouds on Lookout Heights. He was not born or bred to soldier life. His country's summons called him from the plow, the forge, the bench, the loom, the mine, the

store, the office, the college, the sanctuary. He did not fight for greed of gold, to find adventure, or to win renown. He loved the peace of quiet ways, and yet he broke the clasp of clinging arms, turned from the witching glance of tender eyes, left good-bye kisses upon tiny lips to look death in the face on desperate fields.

And when the war was over he quietly took up the threads of love and life as best he could, a better citizen for having been a good soldier.

(4)

Such were the sentiments which inspired that resolution. Such were the sentiments which called forth a storm of obloquy. Such were the sentiments for which the legislature of Massachusetts passed a solemn resolution of censure upon Charles Sumner—Massachusetts, his own Massachusetts, whom he loved so ardently with a filial love—of whom he was so proud, who had honored him so much in days gone by, and whom he had so long and faithfully labored to serve and to honor!

How thankful I am, how thankful every human soul in Massachusetts, how thankful every American must be, that he did not die then! How thankful that he was spared to see the day when the heart of Massachusetts came back to him full of the old love and confidence, assuring him that he would again be her chosen son for her representative seat in the House of States—when the lawgivers of the old Commonwealth, obeying an irresistible impulse of justice, wiped away from the records of the legislature, and from the fair name of the state, that resolution of censure which had stung him so deeply.

(5)

My Lords, these are the securities which we have in all the constituent parts of the body of this House. We know them, we reckon, rest, upon them and commit safely the interests of India and of humanity into your hands. Therefore it is with confidence that, ordered by the Commons,

I impeach Warren Hastings, Esq., of high crimes and misdemeanors.

I impeach him in the name of all the Commons of Great Britain in Parliament assembled, whose parliamentary trust he has betrayed.



I impeach him in the name of the Commons of Great Britain, whose national character he has dishonoured.

I impeach him in the name of the people of India, whose laws, rights, and liberties he has subverted, whose properties he has destroyed, whose country he has laid waste and desolate.

I impeach him in the name and by virtue of those eternal laws of justice which he has violated.

I impeach him in the name of human nature itself, which he has cruelly outraged, injured, and oppressed in both sexes, in every age, rank, situation, and condition of life.—EDMUND BURKE

(6)

I am filled with deep emotion at finding myself standing here in this place, where were collected together the wisdom, the patriotism, the devotion to principle from which sprang the institutions under which we live. You have kindly suggested to me that in my hands is the task of restoring peace to the present distracted condition of the country. I can say in return, sir, that all the political sentiments I entertain have been drawn, so far as I have been able to draw them, from the sentiments which originated in and were given to the world from this hall. I have never had a feeling, politically, that did not spring from the sentiments embodied in the Declaration of Independence. I have often pondered over the dangers which were incurred by the men who assembled here and framed and adopted that Declaration of Independence. I have often pondered over the toils that were endured by the officers and soldiers of the army who achieved that great principle or idea it was that kept this confederacy so long together. It was not the mere matter of the separation of the colonies from the motherland, but that sentiment in the Declaration of Independence which gave liberty, not alone to the people of this country, but, I hope, to the world, for all future time. It was that which gave promise that in due time the weight would be lifted from the shoulders of all men. This is the sentiment embodied in the Declaration of Independence. Now, my friends, can this country be saved upon that basis? If it can, I will consider myself one of the happiest of men in the world if I can help to save it. If it cannot be saved upon that principle, it will be truly awful. But if this country cannot be saved without giving up that principle, I was about to say I

would rather be assassinated on this spot than surrender it. Now, in my view of the present aspect of affairs, there need be no bloodshed or war. There is no necessity for it. I am not in favor of such a course; and I may say in advance that there will be no bloodshed unless it be forced upon the government, and then it will be compelled to act in self-defence.

My friends, this is wholly an unexpected speech, and I did not expect to be called upon to say a word when I came here. I supposed it was merely to do something towards raising the flag—I may, therefore, have said something indiscreet. I have said nothing but what I am willing to live by, and if it be the pleasure of Almighty God, die by.—ABRAHAM LINCOLN

## (7)

I believe in moral suasion. The age of bullets is over. The age of ideas is come. I think that is the rule of our age. The old Hindoo dreamed, you know, that he saw the human race led out to its varied fortune. First, he saw men bitted and curbed, and the reins went back to an iron hand. But his dream changed on and on, until at last he saw men led by reins that came from the brain, and went back into an unseen hand. It was the type of governments; the first despotism, palpable, iron; and the last our government, a government of brains, a government of ideas. I believe in it—in public opinion.—WENDELL PHILLIPS

## (8)

The Republicans of the United States demand as their leader in the great contest of 1876 a man of intelligence, a man of integrity, a man of well-known and approved political opinions. They demand a statesman; they demand a reformer after, as well as before, the election. They demand a politician in the highest, broadest, and best sense—a man of superb moral courage.

The Republicans of the United States demand a man who knows that prosperity and resumption, when they come, must come together; that when they come they will come hand in hand through the golden harvest fields; hand in hand by the whirling spindles and turning wheels; hand in hand past the open furnace doors; hand in hand by the flaming forges; hand in hand by the chimneys filled with eager fire—greeted and grasped by the countless sons of toil. . . .

The Republicans of the United States want a man who knows that this government should protect every citizen at home and abroad; who knows that any government that will not defend its defenders and protect its protectors is a disgrace to the map of the world. They demand a man who believes in the eternal separation and divorcement of church and school. . . . The man who has in full, heaped and rounded measure all these splendid qualifications is the present grand and gallant leader of the Republican party—James G. Blaine.—ROBERT G. INGERSOLL

## (9)

With respect, next, to delirium. The jury have heard the physicians. Two of them have no doubt it was all feigned. Dr. Spofford spoke in a more guarded manner, but it was very evident his opinion agreed with theirs. In the height of the prisoner's raving, the physician who was present said to others, that he could find nothing the matter with the man, and that his pulse was perfectly regular. But consider the facts to which Dr. Balch testifies. He suspected the whole of this illness and delirium to be feigned. He wished to ascertain the truth. While he or others were present, Goodridge appeared to be in the greatest pains and agonies from his wounds. He could not turn himself in bed, nor be turned by others, without infinite distress. His mind, too, was as much disordered as his body. He was constantly raving about robbery and murder. At length the physicians and others withdrew and left him alone in the room. Dr. Balch returned softly to the door, which he had left partly open, and there he had a full view of his patient, unobserved by him. Goodridge was then very quiet. His incoherent exclamations had ceased. Dr. Balch saw him turn over without inconvenience. Pretty soon he sat up in bed, and adjusted his neckcloth and his hair. Then, hearing footsteps on the staircase, he instantly sunk into the bed again; his pains all returned, and he cried out against robbers and murderers as loud as ever. Now, these facts are all sworn to by an intelligent witness, who cannot be mistaken in them; a respectable physician, whose veracity or accuracy is in no way impeached or questioned. After this, it is difficult to retain any good opinion of the prosecutor.—DANIEL WEBSTER

## (10)

Specialists we must have; and today we are told that a suc-

cessful specialist must give his whole life to the study of the viscosity of electricity, or the value of the participial infinitive, or some such pin-point of concentration. For this a secluded and cloistered life may be necessary. But let us have room also in our colleges for teachers who have been out in the world, and touched life on different sides, and taken part in various labours, and been buffeted, and learned how other men live, and what troubles them, and what they need. Great is the specialist, and precious; but I think we still have a use for masters of the old type, who know many things, and were broadened by experience and had the power of vital inspiration, and could start their pupils on and up through the struggles and triumphs of a lifelong education.

(11)

There can be no speech without at least one person present, if it is only the janitor of the church. Dean Swift in reading the Church of England service to his manservant only, adapted the service as follows: "Dearly beloved Roger, the Scripture moveth thee and me in sundry places," and so forth, but in that very economy of speech he realized the presence of an audience. It takes a speaker and an audience together to make a speech—I can say to you what I could not first have said to myself. "The sea of upturned faces," as Daniel Webster said, borrowing the phrase however from Scott's *Rob Roy*—"the sea of upturned faces makes half the speech." And therefore we may assume that there will always be this form of communication. It has, both for the speaker and for the audience, this one vast advantage.

(12)

It is recorded in the annals of the most democratic republic of medieval Italy that in her pride of institutions and arts, she decreed the building of a cathedral dome far greater and more beautiful than any the world had ever seen. The architect, Arnolfo, having laid the foundations, died, and no one was deemed worthy to finish his work. For a century the republic sought far and near, but an architect able thus to give glory to Florence and Italy could not be found.

Meanwhile absurd projects were multiplied. Some proposed a dome supported by a central pillar; but it was voted that a dome

which must forever be artificially supported is but a poor, sickly no-dome. Others proposed a dome of pumice stone; but it was voted that when a great republic rears a mighty monument for the ages, it may not be of pumice stone. Others still proposed to heap a mountain of earth, to scatter coins therein, to round off the summit, to build the dome upon this as a support, and then admit swarms of beggars who should carry away the mountain of earth to sift it for its money. This was voted impracticable. At last a plain workman, strong only in sturdy sense and a knowledge of his art, proposed to rear the great fabric of marble, and by appliances simple and natural. He was set at the work.

Then began the rage of rival architects. They derided his plan, seduced his workmen, stole his tools, undermined the confidence of his people. But still that plain, strong man wrought on, ever steadily, ever earnestly. Day by day the glorious creation rose; day by day some stone was added to give it height or mass; day by day some shrewd plan was struck to give it strength or symmetry, until it towered complete, a wondrous monument to Brunelleschi, to Florence, and to Italy. So in this glorious fabric of a restored union. The work is mighty; the chief architect is but a plain man. The envious cavil and the malignant howl. But day by day the structure rises; its foundations great truths, far more lasting than mere granite; its pillars great rights, far more beautiful than mere porphyry; its roofs great hopes swelling higher than any dome of bronze and gold. And from its summit shall come light, beaming brighter, flashing farther than any ever flung into serfs' eyes from crown diamonds; for it shall reflect that light of liberty and justice which cometh from the very throne of the Almighty.

(13)

This man, who, like a nomad, had spent his days in wandering over the earth, prized above all things else the retirement and seclusion of the home; this conspicuous leader of a profession more than others exposed to temptation preserved himself as pure as the wind-sifted snow of the mountains; and he, the popular idol, who had only to appear upon the boards to awaken round upon round of rapturous applause, dreaded notoriety, shunned the crowd, and loved to be alone with his own thoughts. How gentle he was there I cannot tell you—as gentle as the breeze that will not detach the delicate blossom from the stem; nor how

strong he was in his adherence to duty—as strong as the oak that no blasts from the hills can pull up by its roots.

(14)

We were talking a while ago about higher wages. The question naturally comes up, how can these higher wages be got? There must be something for them to come from. Just think a moment what wages are. They are the devourers of consumable wealth. In order to have more consumable wealth you must have an incentive for creation. Wealth will never be made unless a consumer stands ready. More consumable wealth, therefore, depends upon a broadening market. This I have already shown does not mean more purchasers, but purchasers with better purses, though, for that matter, in this country we have both.

But how can you make more wealth with the same number of workers? By using forces of nature and by utilizing human brains. How can you do that? By incentives. The brain no more works without incentive than the body does.

Who have these markets of the world now? There is hardly a spot on the globe where three generations of Englishmen, Frenchmen, or German have not been camped in possession of every avenue of trade. Do you suppose that with machinery nearly as good as ours and wages at one-half, these men are going to surrender to us the markets of the world? Why, the very duties you keep on show that you do not believe it. If we cannot without duties hold our own markets, how shall we pay freight and the expense of introducing goods, and meet the foreigner where he lives?

And, regardless of this formula of words, made only for enlightened, self-governing peoples, do we owe no duty to the world? Shall we turn these people back to the reeking hands from which we have taken them? Shall we abandon them to their fate, with the wolves of conquest all about them—with Germany, Russia, France, even Japan, hungering for them? Shall we save them from those nations, to give them a self-rule of tragedy? It would be like giving a razor to a babe and telling it to shave itself. It would be like giving a typewriter to an Eskimo and telling him to publish one of the great dailies of the world. This proposition of the opposition makes the Declaration of Independence preposterous, as the reading of Job's lamentations

would be at a wedding or an Altgeld speech on the Fourth of July.

Will you tell me how your protective tariff benefits the man who raises cotton, or corn, or wheat, or meats? The producers of those great staples are forced to seek their market abroad. A hundred years of this fostering system has not yet built up a home market for more than one-third of the cotton produced in the United States. Our market is abroad. Will you tell how this protective tariff benefits our agricultural producers? I can show you—I think I can demonstrate clearly—how the tariff hurts them; and I defy any of you to show wherein they are benefited by a protective tariff.

They ask us how we will govern these new possessions. I answer: Out of local conditions and the necessities of the case methods of government will grow. If England can govern foreign lands, so can America. If Germany can govern foreign lands, so can America. If they can supervise protectorates, so can America. Why is it more difficult to administer Hawaii than New Mexico or California? Both had a savage and an alien population; both were more remote from the seat of government when they came under our dominion than Hawaii is today.

(15)

Note the repetition of form in succeeding parts, "I understand."

I understand the honorable gentleman from South Carolina to maintain that it is a right of the state legislatures to interfere whenever, in their judgment, this government transcends its constitutional limits, and to arrest the operation of its laws.

I understand him to maintain this right as a right existing *under* the Constitution, not as a right to overthrow it on the ground of extreme necessity, such as would justify violent revolution.

I understand him to maintain an authority, on the part of the states, thus to interfere for the purpose of correcting the exercise of power by the general government, of checking it, and of compelling it to conform to their opinion of the extent of its powers.

I understand him to maintain that the ultimate power of judging of the constitutional extent of its own authority is not lodged exclusively in the general government or any branch of it; but

that, on the contrary, the states may lawfully decide for themselves, and each state for itself, whether, in a given case, the act of the general government transcends its power.

I understand him to insist that, if the exigency of the case, in the opinion of any state government, require it, such state government may, by its own sovereign authority, annul an act of the general government which it deems plainly and palpably unconstitutional.

This is the sum of what I understand from him to be the South Carolina doctrine, and the doctrine which he maintains.

(16)

They say that Michael Angelo once entered a palace at Rome where Raphael was ornamenting the ceiling, and as Angelo walked around he saw that all the figures were too small for the room. Stopping a moment, he sketched on one side an immense head, proportioned to the chamber; and when his friends asked him why, his reply was, "I criticize by creation, not by finding fault."

Carver and Bradford and the other Pilgrim fathers did so. They came across the water, created a great model state, and bade England take warning.

(17)

Note the quotation of imaginary speech.

There is, sir, an incident of history which suggests a parallel and affords a lesson of fidelity. Under the triumphant exertions of that apostolic Jesuit, St. Francis Xavier, large numbers of the Japanese, amounting to as many as two hundred thousand—among them princes, generals, and the flower of the nobility—were converted to Christianity. Afterwards, amidst the frenzy of civil war, religious persecution arose and the penalty of death was pronounced against all those who refused to trample upon the effigy of the Redeemer. This was the pagan law of a pagan land. But the delighted historian records that scarcely one from the multitudes of converts was guilty of this apostacy. The law of man was set at naught.

Imprisonment, torture, death, was preferred. Thus did this people refuse to trample on the painted image. Sir, multitudes among us will not be less steadfast in refusing to trample on the living image of their Redeemer. Finally, sir, for the sake of peace



and tranquillity, cease to shock the public conscience; for the sake of the constitution, cease to exercise a power which is nowhere granted, and which violates inviolable rights expressly secured. Leave this question where it was left by our fathers at the formation of our national government, in the absolute control of the states, the appointed guardians of personal liberty. Repeal this enactment. Let its terrors no longer rage through the land.

But this same American goes into a sister republic, and says to poor, weak Mexico, "Give up your territory, you are unworthy to possess it; I have got one-half already, and all I ask of you is to give up the other!" England might as well have come and demanded of us, "Give up the Atlantic slope—give up this trifling territory from the Alleghany Mountains to the sea; it is only from Maine to St. Mary's—only about one-third of your Republic, and the least interesting portion of it." What would be the response? They would say we must give this up to John Bull. Why? "He wants room." The Senator from Michigan says he must have this. Why, my worthy Christian brother; on what principle of justice? "I want room!"—THOMAS CORWIN

(18)

Daniel Webster, you will find somewhere in his letters, when he first came back from England, was quite astonished, after hearing a subject discussed in Parliament, at hearing it discussed in Congress also, and finding that the question had been settled in about as many hours in Parliament as it took days to settle it in Congress.

The Englishman, as far as I have observed, as a rule gets up with reluctance, and begins with difficulty. Just as you are beginning to feel seriously anxious for him, you gradually discover that he is on the verge of saying some uncommonly good thing. Before you are fully prepared for it he says that good thing, and then to your infinite amazement he sits down!

The American begins with an ease which relieves you of all anxiety. The anxiety begins when he talks a while without making any special point. He makes his point at last, as good perhaps as the Englishman's, possibly better. But then when he has made it you find that he goes on feeling for some other good point, and he feels and feels so long, that perhaps he sits down at last without having made it.

My ideal of a perfect speech in public would be that it should be conducted by a syndicate or trust, as it were, of the two nations, and that the guaranty should be that an American should be provided to begin every speech and an Englishman provided to end it.

Then, when we go a little farther and consider the act of speech itself, and its relation to the word, we sometimes meet with a doubt that we see expressed occasionally in the daily papers provided for us with twenty pages per diem and thirty-two on Sunday, whether we will need much longer anything but what is called sometimes by clergymen "the printed word"—whether the whole form of communication through oral speech will not diminish or fade away.

It seems to me a truly groundless fear—like wondering whether there will ever be a race with only one arm or one leg, or a race of people who live only by the eye or by the ear.—T. W. HIGGINSON

(19)

I love to believe that no heroic sacrifice is ever lost; that the characters of men are molded and inspired by what their fathers have done—that treasured up in American souls are all the unconscious influences of the great deeds of the Anglo-Saxon race, from Agincourt to Bunker Hill. It was such an influence which led a young Greek, two thousand years ago, when he heard the news of Marathon, to exclaim, "The trophies of Miltiades will not let him sleep." Could these men be silent in 1861—these, whose ancestors had felt the inspiration of battle on every field where civilization had fought in the last thousand years? Read their answer in this green turf. With such inspiration, failure was impossible. The struggle consecrated, in some degree, every man who bore a worthy part.

I can never forget an incident, illustrative of his thought which it was my fortune to witness near sunset of the second day at Chickamauga, when the beleaguered but unbroken left wing of our army had again and again repelled the assaults of more than double their number, and when each soldier felt that to his individual hands were committed the life of the army and the honor of his country. It was just after a division had fired its last cartridge, and had repelled a charge at the point of the bayonet, that the great-hearted commander took the hand of an

humble soldier and thanked him for his steadfast courage. The soldier stood silent for a moment, and then said, "George H. Thomas has taken this hand in his. I'll knock down any mean man that offers to take it hereafter." This rough sentence was full of meaning. He felt that something had happened to his hand that consecrated it. Could a hand bear our banner in battle and not be forever consecrated to honor and virtue? But doubly consecrated were those who received into their own hearts the fatal shafts aimed at the life of their country. Fortunate men! your country lives because you died! Your fame is placed where the breath of calumny can never reach it; where the mistakes of a weary life can never dim its brightness! Coming generations will rise up to call you blessed!

(20)

In the speeches of Henry W. Grady, we always have poetic grace, stirring ardor, and the force and beauty of figurative language.

#### OPPORTUNITIES OF THE SCHOLAR

We are standing in the daybreak of the second century of this Republic. The fixed stars are fading from the sky, and we grope in uncertain light. Strange shapes have come with the night. Established ways are lost—new roads perplex, and widening fields stretch beyond the sight. The unrest of dawn impels us to and fro—but Doubt stalks amid the confusion, and even on the beaten paths the shifting crowds are halted, and from the shadows the sentries cry: "Who comes there?" In the obscurity of the morning tremendous forces are at work. Nothing is steadfast or approved. The miracles of the present belie the simple truths of the past. The Church is besieged from without and betrayed from within. Behind the courts smolders the rioter's torch and looms the gibbet of the anarchists. Government is the contention of partisans and the prey of spoilers. Trade is restless in the grasp of monopoly, and commerce shackled with limitation. The cities are swollen and the fields are stripped. Splendor streams from the castle, and squalor crouches in the home. The universal brotherhood is dissolving, and the people are huddling into classes. The hiss of the Nihilist disturbs the covert, and the roar of the mob murmurs along the highway. Amid it all

beats the great American heart undismayed, and standing fast by the challenge of his conscience, the citizen of the Republic, tranquil and resolute, notes the drifting of the spectral currents, and calmly awaits the full disclosures of the day.

Who shall be the heralds of this coming day? Who shall thread the way of honor and safety through these besetting problems? Who shall rally the people to the defense of their liberties, and stir them until they shall cry aloud to be led against the enemies of the Republic? You, my countrymen, you! The university is the training camp of the future; the scholar the champion of the coming years. Napoleon overran Europe with drum-tap and bivouac—the next Napoleon shall form his battalions at the tap of the school-house bell, and his captains shall come with cap and gown. Waterloo was won at Oxford—Sedan at Berlin. So Germany plants her colleges in the shadow of the French forts, and the professor smiles amid his students as he notes the sentinel stalking against the sky. . . .

Learning is supreme, and you are its prophets. Here the Olympic games of the Republic—and you its chosen athletes. It is yours, then, to grapple with these problems, to confront and master these dangers. Yours to decide whether the tremendous forces of this Republic shall be kept in balance, or, whether unbalanced they shall bring chaos; whether 60,000,000 men are capable of self-government, or whether liberty shall be lost to them who would give their lives to maintain it. Your responsibility is appalling. You stand in the pass behind which the world's liberties are guarded. This government carries the hopes of the human race. Blot out the beacon that lights the portals of this Republic, and the world is adrift again. But save the Republic; establish the light of its beacon over the troubled waters, and one by one the nations of the earth shall drop anchor and be at rest in the harbor of universal liberty.—HENRY W. GRADY

(21)

We have here an example of the extreme simplicity of language adopted by Daniel Webster when it was appropriate to the purpose. This simplicity he made a special object of cultivation.

IN DEFENSE OF THE KENNISTONS

In the whole case, there is nothing, perhaps, more deserving

consideration, than the prosecutor's statement of the violence which the robbers used towards him. He says he was struck with a heavy club, on the back part of his head. He fell senseless to the ground. Three or four rough-handed villains then dragged him to the fence, and through it, or over it, with such force as to break one of the boards. They then plundered his money. Presently he came to his senses; perceived his situation; saw one of the robbers sitting or standing near; he valiantly sprung upon, and would have overcome him, but the ruffian called out for his comrades, who returned, and all together they renewed their attack upon, subdued him, and redoubled their violence. They struck him heavy blows; they threw him violently to the ground; they kicked him in the side; they choked him; one of them, to use his own words, jumped upon his breast. They left him only when they supposed they had killed him. He went back to Pearson's, at the bridge, in a state of delirium, and it was several hours before his recollection came to him. This is his account. Now, in point of fact, it is certain that on no part of his person was there the least mark of this beating and wounding. The blow on the head, which brought him to the ground, neither broke the skin nor caused any tumor, nor left any mark whatever. He fell from his horse on the frozen ground, without any appearance of injury. He was drawn through or over the fence with such force as to break the rail, but not so as to leave any wound or scratch on him. A second time he is knocked down, kicked, stamped upon, choked, and in every way abused and beaten till sense had departed, and the breath of life hardly remained; and yet no wound, bruise, discolorization, or mark of injury was found to result from all this. Except the wound in his hand, and a few slight punctures in his left arm, apparently made with his own penknife, which was found open on the spot, there was no wound or mark which the surgeons, upon repeated examinations, could anywhere discover. This is a story not to be believed. No matter who tells it, it is so impossible to be true, that all belief is set at defiance. No man can believe it. All this tale of blows which left no marks, and of wounds which could not be discovered, must be the work of imagination. If the jury can believe that he was robbed, it is impossible they can believe his account of the manner of it.

—DANIEL WEBSTER

(22)

## THE LIBERTY TREE IN PARIS

What a true and beautiful symbol for liberty is this tree! Liberty has its roots in the hearts of the people, as the tree in the heart of the earth; like the tree it raises and spreads its branches to heaven; like the tree it is ceaseless in its growth, and it covers generations with its shade!

The significance of this tree was declared eighteen hundred years ago by God himself on Golgotha! The first tree of liberty was that cross on which Jesus Christ was offered a sacrifice for the liberty, equality and fraternity of the human race!

The significance of this tree has not changed in eighteen centuries! Only let us not forget that with new times are new duties. The revolution which our fathers made 60 years ago was great by war; the revolution which you make today should be great by peace. The first destroyed; the second should organize. The work of organization is the necessary complement of the work of destruction. It is that which connects 1848 intimately to 1789. To establish, to create, to produce, to pacify; to satisfy all rights, to develop all the grand instincts of man, to provide for all the needs of society—this is the task of the future! And in the times in which we live, the future comes quickly!

One can almost say the future is but tomorrow! It commences today! To the task then! To the task, workers with hands; workers with intelligence; you who hear me, you who surround me! Complete this great work of the fraternal organization of all peoples, leading to the same object, attached to the same idea, and living with the same heart. Let us all be men of good will, let us spare neither our toil nor our sweat. Let us spread among all the peoples who surround us and over the whole world sympathy, charity and fraternity.

For three centuries the world has imitated France; for three centuries France has been the first of nations. And do you know what that means—"the first of nations?" It means the greatest, it should also mean the best. My friends, my brothers, my fellow citizens, let us establish throughout the whole world, by the grandeur of our example, the empire of our ideas! That each nation may be happy and proud to resemble France!

Let us unite, then, in one common thought, and join with me in

the cry: "Hail to universal liberty! All hail to the universal republic!"—VICTOR HUGO

(23)

#### EULOGY ON CHARLES SUMNER

At the opening of the session in the fall of 1872 Mr. Sumner introduced two measures which, as he thought, should complete the record of his political life. One was his Civil Rights bill and the other a resolution providing that the names of the battles won over fellow-citizens in the war of the Rebellion should be removed from the regimental colors of the army and from the army register.

This resolution called forth a new storm against him. It was denounced as an insult to the heroic soldiers of the Union and a degradation of their victories and well-earned laurels. It was condemned as an unpatriotic act.

Charles Sumner insult the soldiers who had spilled their blood in a war for human rights! Charles Sumner degrade victories and depreciate laurels won for the cause of universal freedom! How strange an imputation!

Let the dead man have a hearing. This was his thought: No civilized nation, from the republics of antiquity down to our days, ever thought it wise or patriotic to preserve in conspicuous and durable form the mementos of victories won over fellow-citizens in civil war. Why not?

Because every citizen should feel himself with all others as the child of a common country, and not as a defeated foe. All civilized governments of our days have instinctively followed the same dictate of wisdom and patriotism. The Irishman, when fighting for old England at Waterloo, was not to behold on the red cross floating above him the name of the Boyne. The Scotch Highlander, when standing in the trenches of Sebastopol, was not by the colors of his regiment to be reminded of Culloden. Should the son of South Carolina, when at some future day, defending the Republic against some foreign foe, be reminded by an inscription on the colors floating over him, that under this flag the gun was fired that killed his father at Gettysburg? Should this great and enlightened Republic, proud of standing in the front of human progress, be less wise, less large-hearted than the ancients were two thousands years ago, and the kingly governments of Europe are today? Let the battle-flags of the brave volunteers, which

they brought home from the war with the glorious record of their victories, be preserved intact as a proud ornament of our state-houses and armories. But let the colors of the army under which the sons of all the States are to meet and mingle in common patriotism, speak of nothing but union—not a union of conquerors and conquered, but a union which is the mother of all, equally tender to all, knowing of nothing but equality, peace and love among her children.

Now we have laid him into his grave, in the motherly soil of Massachusetts, which was so dear to him. He is at rest now, the stalwart, brave old champion, whose face and bearing were so austere, and whose heart was so full of tenderness; who began his career with a pathetic plea for universal peace and charity, and whose whole life was an arduous, incessant, never-resting struggle, which left him all covered with scars. And we can do nothing for him but commemorate his lofty ideals of liberty, and equality, and justice, and reconciliation, and purity, and the earnestness and courage and touching fidelity with which he fought for them; so genuine in his sincerity, so single-minded in his zeal, so heroic in his devotion.—CARL SCHURZ

(24)

ON RETAINING THE PHILIPPINES

The question is, whether the American people will accept the gifts of events; whether they will rise as lifts their soaring destiny; whether they will proceed upon the lines of national development surveyed by the statesmen of our past; or whether, for the first time, the American people doubt their mission, question fate, prove apostate to the spirit of their race, and halt the ceaseless march of free institutions.

The opposition tells us that we ought not to govern a people without their consent. I answer: The rule of liberty, that all just government derives its authority from the consent of the governed, applies only to those who are capable of self-government. I answer: We govern the Indians without their consent, we govern our territories without their consent, we govern our children without their consent. I answer: How do you assume that our government would be without their consent? Would not the people of the Philippines prefer the just, humane, civilizing



government of this republic to the savage, bloody rule of pillage and extortion from which we have rescued them?

Do not the blazing fires of joy and the ringing bells of gladness in Porto Rico prove the welcome of our flag?—ALBERT J. BEVERIDGE

(25)

What originated Bessemer steel? Sir Henry Bessemer? No; but the necessities of railroads, under public pressure for lower rates of traffic, which would every one of them have been bankrupt without steel rails. If Sir Henry had not invented the process somebody else would. It detracts not one iota from the fame of Alexander Bell that a dozen men were close on his track. It has been so in every great invention. I say, therefore, that it was the diversification of our industries that has stimulated inventions. Otherwise all the inventive power of America would have run to waste; and when a man calculates the wonders of American inventive genius he knows where some of our wealth comes from. As a further proof that invention is born of necessity, tell me why great inventions never come until the world is in such shape as to enjoy them? What would the Crusaders have done with railroads? There was not money enough in the world to travel or merchandise to keep them going a week.

(26)

Our friends of the minority say: The consumer will take care of himself, if you look after the producer; for he is one and the same individual.

The audacity of the statement is only equaled by the inconsistency of this whole report. Assuming, if you please, for the purposes of the argument, what these gentlemen claim, that a protective tariff gives higher wages in protected industries, and still your proposition is wholly without foundation. The consumer and the producer the same! Why, Mr. Speaker, do you know the proportion the producers of protected manufactured products in this country bear to the producers of all other products? You do not pretend that your tariff raises the price of the farmer's wheat, or his cotton, or his corn, or his meats; yet in spite of this great class, which is as three to one or more against the other, you gravely say that the producer and the consumer are the same.

(27)

The addresses of George William Curtis denote the qualities of scholarship, both in substance and form. They have citation and allusion, drawn from wide reading; they show classical exactness in language, a smooth flow in sentence movement, and a general style of literary grace and beauty. With no lack of force, they have perfected finish.

Here in America, where as yet there are no ruins save those of ancient wrongs, undoubtedly New England has inspired and molded our national life. But if New England has led the Union, what has led New England? Her scholarly class, her educated men, and our Roger Williams, gave the keynote. "He has broached and divulged new and dangerous opinions against the authority of magistrates," said Massachusetts, as she banished him. A century later his dangerous opinions had captured Massachusetts. Young Sam Adams, taking his Master's degree at Cambridge, argued that it was lawful to resist the supreme magistrate if the State could not otherwise be preserved. He was a college stripling. But seven years afterward, in 1750, the chief pulpit orator in New England, Jonathan Mayhew, preached in Boston the famous sermon which Thornton called the morning gun of the Revolution, applying to the political situation the principles of Roger Williams. The New England pulpit echoed and re-echoed that morning gun, arousing the country, and twenty-five years later its warning broke into the rattle of musketry at Lexington and Concord and the glorious thunder of Bunker Hill.

It was a son of Harvard, James Otis, who proposed the assembly of an American congress without asking the king's leave. It was a son of Yale, John Morin Scott, who declared that if taxation without representation were to be enforced, the colonies ought to separate from England. It was a group of New York scholars, John Jay and Scott and the Livingstones, which spoke for the colony in response to the Boston Port Bill and proposed the Continental Congress. It was a New England scholar in that Congress, whom Rufus Choate declared to be the distinctive and comprehensive orator of the Revolution, John Adams, who, urging every argument, touching every stop of passion, pride, tenderness, interest, conscience and lofty indignation, swept up his country as into a chariot of fire and soared to independence.

I do not forget that Virginian tongue of flame, Patrick Henry, nor that patriotism of the field and fireside which recruited the Sons of Liberty. The inspiring statue of the Minute Man at Concord—and a nobler memorial figure does not stand upon our soil—commemorates the spirit that left the plow standing in the furrow, that drew Nathaniel Greene from his anvil and Esek Hopkins from his farm; the spirit that long before had sent the poor parishioners of Scrooby to Holland, and filled the victorious ranks of the Commonwealth at Naseby and at Marston Moor. But in America as in England they were educated men who, in the pulpit, on the platform, and through the press, conducted the mighty preliminary argument of the Revolution, defended the ancient traditions of English liberty against reactionary England, aroused the colonists to maintain the cause of human nature, and led them from the Gaspee and Bunker Hill, across the plains of Saratoga, the snows of Valley Forge, the sands of Monmouth, the hills of Carolina, until at Yorktown once more the king surrendered to the people; an educated America had saved constitutional liberty.—GEORGE WILLIAM CURTIS

(28)

The plain vigor and directness of the political speech.

The conservative man says: "How dare you advocate that the old Democratic party yield to the radical forces?" I answer by asking: What is more radical in politics or industry than a monopoly enjoying the favor of the Government? What is more radical in finance or economics than a tariff paid by one class to enrich another? What is more radical than a railroad, which is simply the evolution of a common highway of other days, charging less to a large dealer in order to destroy a small dealer? What is more radical than paying subsidy to one industry which is collected from another?

But you say that an extreme policy will disturb business. What kind of business will it disturb? Not the business of the producer. The world wants his products. Not the business of the merchant. The customers are crowding around his counter. Not the business of the banks. The depositors are at the window. Not the business of the manufacturer. The merchants are at his doors. Not the business of the laborer. On his back is the burden of all of these industries, Whose business would this policy

disturb? It might disturb the business of the speculator, who trades in lithograph. It might disturb the business of the man who organizes all forces into one, procures the protection of Government and then charges what he pleases. It might disturb the business of the man who enters life's struggles with Government at his back and the people at his mercy. It might disturb the business of the man who operates utilities that are public for purely private gain. It might disturb the corrupting alliance between industries and Government.

Our party must go toward the future saying to all men: "The dollar into which you put your blood and muscle no power save Government can lawfully touch, and Government cannot take one farthing beyond that which is necessary to pay its lawful expenses." It must say to the monopolies: "You have forfeited your rights to ask Government to help you, and you must dissolve this corrupt contract and stand or fall in the open field of honest trade." It must say to those owning public utilities in the city: "Your rates, because of your exclusive control, have become a sort of tax which the public must pay. You shall not collect this tax by the use of that which belongs to the public at large and turn it over to others in the shape of private gain." It must say to the great railroads running across the continent: "You must bring the operation of your road and the arrangements of its traffic rates within the wholesome regulation of Government, to the end that equal rights shall be accorded to and equal burdens imposed upon those who deal with you.—MARTIN W. LITTLETON

(29)

Denying on the one hand; asserting on the other.

Let me tell you why I am interested in the Labor Question. Not simply because of the long hours of labor; not simply because of a specific oppression of a class. I sympathize with the sufferers there; I am ready to fight on their side. But I look out upon Christendom, with its three hundred millions of people, and I see, that, out of this number of people, one hundred millions never had enough to eat. Physiologists tell us that this body of ours, unless it is properly fed, properly developed, fed with rich blood, and carefully nourished, does no justice to the brain. You cannot make a bright or a good man in a starved body; and so this one third of the inhabitants of Christendom who have never

had food enough, can never be what they should be.—WENDELL PHILLIPS

(30)

A strikingly effective illustration, or parallel, with quoted speech.

People who have not seen the tides rise at the beach do not understand them. Some man who has never before visited the seashore comes down as the tide is rising. The wave comes to a certain point and then retreats, and he says: "The tide is going out, the sea is going down." No, the tide is rising, for the next wave comes to a higher point, and then recoils. He says: "Certainly, the tide is rising, for the next wave comes to a higher point and then it is full tide." So with the advance of civilization and Christianity in the world. In one decade the wave comes to a certain point and then recoils for ten or fifteen years, and people say the world is getting worse, and the tides of civilization and Christianity are going down. No, the tide is rising, for the next time the wave reaches to a still higher point and recoils, and to a still higher and a higher point until it shall be full tide, and the "Earth shall be full of the knowledge of God as the waters fill the sea." At such a time you start out. There is some special work for you to do.—T. DEWITT TALMADGE

(31)

And so the refreshing stream of fun runs on. There are western cities that I have seen located in the desert regions, where water is a luxury—but by sinking artesian wells, or by drawing from the far-off hills, a source of supply has been found. And things are so arranged that a shining little stream runs sparkling along next the sidewalks, on either side of all the streets. So the thirsty roots of the trees find drink, and the grasses and flowers flourish and are fair. So from the far-off sources of delicate thought and fancy come these flashing, dancing streams of wit and humor and, through the conduits of the daily and weekly papers, run alongside the dusty pathways of the world's everyday drudgery and toil. They help to keep us young and fresh. The ripples of laughter soothe us, and the blossoms of good nature brighten our weary way. They are the highest men who have the keenest sense for these things; and so it follows that this sense is close

akin to that which is divinest in us. And, as we love to think that the grandest development of the race is to be here in America, so it is wholly appropriate that nowhere else should there be so striking a growth as that of our own American wit and humor.—MINOT J. SAVAGE

(32)

Returning to the hills, he issued the only proclamation which bears his name and breathes vengeance: "My children, France comes to make us slaves. God gave us liberty: France has no right to take it away. Burn the cities, destroy the harvests, tear up the roads with cannon, poison the wells, show the white man the hell he comes to make;" and he was obeyed. When the great William of Orange saw Louis XIV cover Holland with troops, he said: "Break down the dykes! give Holland back to ocean;" and Europe said: "Sublime!" When Alexander saw the armies of France descend upon Russia, he said: "Burn Moscow! starve back the invaders!" and Europe answered, "Sublime!" This black saw all Europe marshaled to crush him, and gave to his people the same heroic example of defiance.—WENDELL PHILLIPS

(33)

I trust in that love of liberty which every Irishman brings to the country of his adoption, to make him true to her cause at the ballot box, till he throws no vote without asking if the hand to which he is about to trust political power will use it for the slave. When an American was introduced to O'Connell in the lobby of the House of Commons, he asked, without putting out his hand, "Are you from the South?" "Yes, sir." "A slaveholder, I presume?" "Yes, sir." "Then," said the great liberator, "I have no hand for you!" and stalked away. Shall his countrymen trust that hand with political power which O'Connell deemed it pollution to touch?—WENDELL PHILLIPS

(34)

And beyond that lies the darkened chamber of labor that only rise to toil and lies down to rest. It is lifted by no hope, mellowed by no comfort; looks into gardens it created, and up to wealth which it has garnered, and has no pleasure thence; looks down into its cradle—there is no hope; and Stuart Mill says to

the Church, "Come and claim for labor its great share in civilization and its products;" the bench of bishops says, "Let us have a charity school;" Episcopacy says, "We will print a primer;" the dissenting interest says, "We will have cheap soup-houses;" Lord Shaftesburg says, "We will have May-day pastimes;" and gaunt labor says, "I don't ask pity, I ask for justice." And the Church quietly hides itself behind its prayer book, and the great vital force underneath bears us onward, till by and by through the ballot, by the power of selfish interest, by the combination of necessity, labor will clutch its rights, and the Church will say, "So I did it!"—WENDELL PHILLIPS

## (35)

Question and answer, as an emphatic ending.

Well, the third charge brought by Mr. Johnson against us is, that we are cruel—we combine; we prevent this man from laboring there, and we won't let that man learn our trade; we form trades unions. To be sure we do. We say to the Chinese, "Stay at home. Don't come here by importation; come by immigration." We say to the crowding millions who try to swamp our trade, "Stand aloof; we won't teach you." We say to the mills of Lowell, who have turned us out of doors, "We'll starve you into submission." Well, "it's a narrow contest. It's an unjust, it's a cruel, it's an avaricious method." So it is. Where did we learn it? Learned it of capital, learned it of our enemies.—WENDELL PHILLIPS





PERSUASIVE SPEAKING

PART III

DELIVERY



## INTRODUCTORY

THE importance of suitable effective delivery has been emphasized elsewhere in this book. This feature in the art of speaking should generally have a special period for itself. Much of the training should be with the individual student. The best means for it is the rendering of various selections from good speeches and general literature. The aim in this should be always to speak true, to be genuine, whether the text demands simple, quiet style, an exalted spiritual quality, or a decisive force. What is regarded as the best form of naturalness may, of course, not be in evidence in one's earlier training; but he should constantly make it his aim. There are three stages in the attaining of an art: first, that of uninformed crudity, sometimes called naturalness; second, that of conscious attention to technique, perhaps necessarily artificial; third, that of the freedom of perfected technical accomplishment, without evidence of art — this last, the finished result of masterful training.

No complete training is provided for here. But varied practice passages are offered, as a means of holding whatever has been gained and of improving upon it so far as possible.



## X

### VOICE AND SPEECH EXPRESSION

THAT part of this work which deals with the cultivation of voice should, as has been said, have a very important place. Development of voice means giving it clearness, roundness, strength, flexibility, and beauty—implying that control by which speech may be made extremely light and subdued, if need be, or large, weighty, or intense. This vocal training is of value not only for effectiveness in speaking but for giving health to the vocal organs and for the general conserving of nerve energy.

A plan for vocal training should prescribe, first of all, a right formation of *tònè*. By tone we do not mean speech. We mean qualities of sound in the voice in the sense in which we speak of the tone of a good or a poor musical instrument. Probably the best means for developing tone, as such, is practicing on passages of rather stately or serene poetry, or perhaps poetical prose. Naturally, the tone must rise somewhat and take on a rather elevated, spiritual, sustained character. Perhaps the speaking slightly approaches the manner of song. Kept within reason, this style of vocal expression is entirely natural. It is adopted in everyday speech when prompted by feeling or a spiritual mood. Lyric poetry is excellent for practice.

By flexibility of voice we mean the varying of the tone when it skips into different degrees of pitch, or when it slides by inflection from one pitch to another, or when it changes in its quality or form.

Beauty is taken on by speech both from a musical quality in the tone and from tuneful modulation or variation in pitch, as the voice runs through a sentence.

There are three main principles in the government of the voice which should be constantly applied. These are, right control of the breathing, correct voice placement, and a free, easily opened throat, or pharynx. Breathing for voice should be very simple. Sometimes many exercises are given in books for extended practice. It is doubtful whether these special, vigorous exercises, taken apart from vocal practice, are needful or advisable. It is probable that right breathing will be gradually acquired in connection with the cultivation of good tone and with practice in varied speaking. The principle in breathing is that the breath should be taken frequently, or be allowed, so to speak, to take itself, in an easy, simple way into the lower part of the lungs. It is taken just before each group of words into which sentences are naturally separated. The sensation of steadily, but easily, holding the breath down around the waist line will probably mean a right centering of breathing control. High breathing should at all times be avoided. The spirit put into voice for earnest or stronger speaking should bring the natural pressure or increased firmness for giving the voice resonance, sounding of the tone, in the mouth and head. One should not give overmuch thought to the breathing. Mainly, one should listen to the tone and train the ear for noting freedom and good quality.

The head and mouth resonance should be brought to a center at the front roof of the mouth. This centering of mouth resonance, reenforced in the head and somewhat back through the throat, is termed the placement, or placing, of the tone. This is not an arbitrary or artificial feature of vocal technique. What is meant is simply that way of forming voice which is natural to the normal child. It involves no special degree of effort and no strain whatever. It is a matter of gentle but steadily continued control. Often this placed tone is found in the individual, at the beginning, to be right; no correcting is needed. If placement has been lost, it should be regained and become a fixed habit.

One important purpose in establishing a right use of voice

is to obviate any strain, constriction, pressure, or irritation in the throat. The throat should be kept somewhat open in a rather relaxed way. The sensation of the open throat is somewhat like that occurring at the very beginning of a yawn. This open throat should be constant, maintained even at the moments of pause between phrases or closely joined sentences. This free throat condition may be called the third principle. The three principles here mentioned should operate, of course, as one act in the producing of tone. Upon their perfected application depend the purity, strength, and durability of the voice and the effectiveness of voice expression.

Qualities of voice are, of course, distinguished by means of the ear. In voice training one must learn little by little to hear the tone. Many untrained persons do not know how their own voices sound. In the criticism of tone we distinguish tones as round or flat, rich and full or thin and dry, clear and smooth or dull and harsh, mellow and resilient or hard and metallic, vibrant and vital or stiff and dead.

Carrying the principle of flexibility into expressive reading or speaking, we call it modulation. This term has reference to the up and down movement, or wavelike flow, of words as a sentence is rendered. Modulation varies according to the spirit of the utterance. The more elevating, grand, noble, and tranquilly beautiful forms of expression have less marked modulation, or variation in pitch. They tend to a soaring style—not unnatural, if controlled by good sense. Expressions of dull or darkly mysterious nature also run into a certain near-monotony of voice movement. Commonplace speech and brightly animated, lightly joyous, or spritely humorous, speaking or reading take quick and marked variations in inflection and pitch intervals, which means highly varied modulation. Dry humor may be rather monotonous.

Though the student may have for his aim, not the finer artistry, but the simpler, more practical forms of speech expression, he will yet gain great advantage from a good

training in this adaptation of speech qualities to varying moods, to nicer shades of thought, to the subtler suggestiveness of words.

### TONE PURITY AND HEAD RESONANCE

Vocal tone is the resonance, the resounding, of vibrating air in the mouth, the nasal passages, and the nasal and oral pharynx. Nasal resonance is essential to voice. Often it has to be specially developed. "Nasality" is a term used to denote a bad quality in nasal resonance. The question of nasality is not determined by making or not making the tone "through the nose." You can hold the nose closed and sing vowels indefinitely; you can also speak words indefinitely, provided you use no words with the vowel-consonants, *m*, *n*, or *ng*. These are sounded through the nose. Whether you have "nasality" depends upon the adjustment of the pharynx, or throat. Nasality, as commonly used, means a harsh, twanging, or whining sound in the nasal cavity, either of vowels or the vowel-consonants. The remedy is, by a properly opened throat, to make the tone pure. Nasality is caused, then, by a condition in the throat which produces a harsh tone.

The meaning of the foregoing may be made clearer by tests upon words. In good singing or speaking the vocal channel, that is, the mouth and throat passage, is kept at least somewhat open, even between words. Opening the mouth and throat slightly, as if preparing to yawn, with the lips easily closed, quietly sound *m*, a humming sound, in perfectly pure, mellow quality; run this sound into *o*, by opening and rounding the lips; carry this *o* into an *n*, with lips still open and rounded, allowing the tongue to rise to the roof of the mouth: you should have "m-oa-n," with head, or nasal, resonance, but no "nasality."

Try *m-a-n*, making the *a*, at first, very broad, like "ah." The letter *l* may become nasalized at the end or middle of a word. In making the word "my," and the like, make the *y*,



or long *i*, like "ah"—ending it in a momentary short *i*, as in "it."

Try lines of poetry, correcting all the bad tones in the nasal, or vowel-consonants. Maybe a skilled teacher is needed. Somehow get rid of the intolerable crudity, if it is present. Recite in dignified, full, round, flowing, emotional tone—not loud—the following lines from Byron. Eradicate nasality.

O Rome! my country! city of the soul!  
The orphans of the heart must turn to thee,  
Lone mother of dead empires! and control  
In their shut breasts, their petty misery.

#### PRACTICE FOR TONE QUALITY

##### ENGLAND AND AMERICA IN 1782

O Thou that sendest out the man  
To rule by land and sea,  
Strong mother of a Lion-line,  
Be proud of those strong sons of thine  
Who wrenched their rights from thee!

What wonder, if in noble heat  
Those men thine arms withstood,  
Retaught the lesson thou hadst taught,  
And in thy spirit with thee fought—  
Who sprang from English blood!

But Thou rejoice with liberal joy,  
Lift up thy rocky face,  
And shatter, when the storms are black,  
In many a streaming torrent back,  
The seas that shock thy base!

Whatever harmonies of law  
The growing world assume,  
Thy work is thine—The single note  
From that deep chord which Hampden smote  
Will vibrate to the doom.

—TENNYSON

## AT SEA

A wet sheet and a flowing sea,  
A wind that follows fast  
And fills the white and rustling sail  
And bends the gallant mast;  
And bends the gallant mast, my boys,  
While like the eagle free,  
Away the good ship flies, and leaves  
Old England on the lee.

Oh, for a soft and gentle wind!  
I heard a fair one cry;  
But give to me the snoring breeze  
And white waves heaving high;  
And white waves heaving high, my lads,  
The good ship tight and free—  
The world of waters is our home,  
And merry men are we.

There's tempest in yon horned moon,  
And lightning in yon cloud;  
But hark the music, mariners!  
The wind is piping loud;  
The wind is piping loud, my boys,  
The lightning flashes free—  
While the hollow oak our palace is,  
Our heritage the sea.

—ALLAN CUNNINGHAM

For rounding and ennobling of tone.

## APOSTROPHE TO THE SUN

O thou that rollest above, round as the shield of my fathers!  
whence are thy beams, O sun! thy everlasting light? Thou comest  
forth in thy awful beauty: the stars hide themselves in the sky;  
the moon, cold and pale, sinks in the western wave. But thou  
thyself movest alone: who can be a companion of thy course?  
The oaks of the mountains fall; the mountains themselves decay  
with years; the ocean shrinks and grows again; the moon herself  
is lost in the heavens; but thou art forever the same, rejoicing in  
the brightness of thy course. When the world is dark with

tempests, when thunders roll and lightnings fly, thou lookest in thy beauty from the clouds and laughest at the storm. But to Ossian thou lookest in vain; for he beholds thy beams no more; whether thy yellow hair floats on the eastern clouds, or thou tremblest at the gates of the west. But thou art, perhaps, like me—for a season: thy years will have an end. Thou wilt sleep in thy clouds, careless of the voice of the morning.

Simple, colloquial style. Make it attractively companionable with grace and warmth.

Holmes's readings were like improvisations. The poems were expressed and interpreted by the whole personality of the poet. The most subtle touch of thought, the melody of fond regret, the brilliant passage of description, the culmination of latent fun exploding in a keen and resistless jest, all these were vivified in the sensitive play of manner and modulation of tone of the reader, so that a poem by Holmes at the Harvard Commencement dinner was one of the anticipated delights which never failed. This temperament implied an oratorical power which naturally drew the poet into the lecture lyceum when it was in its prime, in the decade between 1850 and 1860. During that time the popular lecture was a distinct and effective public force, and not the least of its services was its part in instructing and training the public conscience for the great contest of the Civil War.—GEORGE WILLIAM CURTIS

Simplicity, beauty, in tone and movement. Transitions.

Abou Ben Adhem (may his tribe increase)  
Awoke one night from a deep dream of peace  
And saw within the moonlight in his room,  
Making it rich and like a lily in bloom,  
An angel writing in a book of gold.  
Exceeding peace had made Ben Adhem bold,  
And to the presence in the room he said,  
"What writest thou?"—The vision raised its head,  
And, with a look made of all sweet accord,  
Answered, "The names of those who love the Lord."  
"And is mine one?" said Abou. "Nay, not so,"  
Replied the angel.—Abou spoke more low,

But cheerfully still, and said, "I pray thou, then,  
Write me as one who loves his fellow men."

The angel wrote and vanished. The next night  
It came again, with a great wakening light,  
And showed the names whom love of God had blessed—  
And, lo! Ben Adhem's name led all the rest!

—LEIGH HUNT

Light and cheery with slightly imitative tones.

From the workshop of the Golden Key there issued forth a tinkling sound, so merry and good-humored that it suggested the idea of someone working blithely, and made quite pleasant music. No man who hammered on at a dull monotonous duty could have brought such cheerful notes from steel and iron; none but a chirping, healthy, honest-hearted fellow, who made the best of everything, and felt kindly towards everybody, could have done it for an instant. He might have been a coppersmith, and still been musical. If he had sat in a jolting wagon, full of rods of iron, it seemed as if he would have brought some harmony out of it. Tink, tink, tink—clear as a silver bell, and audible at every pause of the streets' harsher noises, as though it said, "I don't care; nothing puts me out; I am resolved to be happy."—DICKENS

#### PRACTICE IN TONE AND INFLECTION

Solemnity; quiet, deep sincerity. Tones colored and formed to suit the meaning of the words.

#### LINCOLN

Peace! Let the long procession come,  
For hark!—the mournful, muffled drum,  
The trumpet's wail afar;  
And see! the awful car!

Peace! Let the sad procession go,  
While cannon boom, and bells toll slow;  
And go, thou sacred car,  
Bearing our woe afar!

Go, darkly borne, from State to State,

Whose loyal, sorrowing cities wait  
To honor, all they can,  
The dust of that good man!

Go, grandly borne, with such a train  
As greatest kings might die to gain:  
The just, the wise, the brave  
Attend thee to the grave!

And you, the soldiers of our wars,  
Bronzed veterans, grim with noble scars,  
Salute him once again,  
Your late commander—slain!

—RICHARD HENRY STODDARD

To be made perfectly clear in meaning. Inflectional turns to make sharp definitions.

#### THE QUALITY OF MERCY

The quality of mercy is not strain'd,  
It droppeth as the gentle rain from heaven  
Upon the place beneath; it is twice blest;  
It blesseth him that gives and him that takes:  
'Tis mightiest in the mightiest: it becomes  
The thronéd monarch better than his crown;  
His sceptre shows the force of temporal power,  
The attribute to awe and majesty,  
Wherein doth sit the dread and fear of kings;  
But mercy is above this sceptred sway;  
It is enthronéd in the hearts of kings,  
It is an attribute to God himself;  
And earthly power doth then show likest God's  
When mercy seasons justice. Therefore, Jew,  
Though justice be thy plea, consider this,  
That, in the course of justice, none of us  
Should see salvation: we do pray for mercy;  
And that same prayer doth teach us all to render  
The deeds of mercy. I have spoke thus much  
To mitigate the justice of thy plea;  
Which if thou follow, this strict court of Venice  
Must needs give sentence 'gainst the merchant here.

—SHAKSPERE

Low, dark, sepulchral. Do not cramp the voice. Head resonance and tone depth.

#### THE GHOST TO HAMLET

I am thy father's spirit,  
 Doom'd for a certain term to walk the night,  
 And for the day confin'd to fast in fires,  
 Till the foul crimes done in my days of nature  
 Art burnt and purg'd away. But that I am forbid  
 To tell the secrets of my prison-house,  
 I could a tale unfold whose lightest word  
 Would harrow up thy soul, freeze thy young blood,  
 Make thy two eyes, like stars, start from their spheres,  
 Thy knotted and combined locks to part,  
 And each particular hair to stand on end,  
 Like quills upon the fretful porpentine;  
 But this eternal blazon must not be  
 To ears of flesh and blood.

—SHAKSPERE

#### PRACTICE IN EMPHASIS

In emphasis, we add, or sometimes diminish, force; we pause after the word, sometimes before; we give a more or less decisive inflection; we may lengthen, or sometimes shorten, the vowel of the main syllable.

The Puritans believed that institutions were made for man. Europe established a civilization which, like that of Greece, made the state everything, the man nothing. The man was made for the institutions; the man was made for the clothes. The Puritans said: "No, let us go out and make clothes for the man; let us make institutions for men!"

What the Puritans gave the world was not thought, but *action*. Europe had ideas, but she was letting "I *dare not* wait upon I would." The Puritans, with native pluck, launched out into the deep sea. Men who called themselves thinkers had been creeping along the Mediterranean, from headland to headland, in their timidity; the Pilgrims launched boldly out into the Atlantic, and trusted God. That is the claim they have upon posterity. It was *action* that made them what they were.

In argumentative emphasis, note how the ending of the sentence is usually made sharp, pointed, decisive.

Some men seem to think that our institutions are necessarily safe, because we have free schools and cheap books, and a public opinion that controls. But that is no evidence of safety. India and China had schools for fifteen hundred years. And books, it is said, were once as cheap in Central and Northern Asia as they are in New York. But they have not secured liberty, nor a controlling public opinion to either nation. Spain for three centuries had municipalities and town governments, as independent and self-supporting, and as representative of thought, as New England or New York has. But that did not save Spain. Tocqueville says that, fifty years before the great revolution, public opinion was as omnipotent in France as it is today, but it did not make France free. You cannot save men by machinery. What India and France and Spain wanted was live men, and that is what we want today; men who are willing to look their own destiny, and their own responsibilities, in the face. "Grant me to see, and Ajax asks no more," was the prayer the great poet put into the lips of his hero in the darkness which overspread the Grecian camp. All we want of American citizens is the opening of their own eyes, and seeing things as they are. The intelligent, thoughtful, and determined gaze of twenty millions of Christian people—there is nothing, no institution, wicked and powerful enough to be capable of standing against it.—WENDELL PHILLIPS

Some humorous emphasis.

I have no surprise to express, no complaint, and, as events have developed, not even a regret. The fact is that, like nearly everybody else, I prefer the Democratic party in its habitual attitude of belaboring the policy of its adversary, rather than to see it clothed with authority, helplessly struggling with a policy of its own. It shows off our system of government to a better advantage to have the Democratic party on the outside, howling to get in, than to have them on the inside, with everybody else desperately awaiting the expiration of their term of office.

It is impossible, even with the best management, to keep them from occasionally getting in, but such a thing does not commonly

happen when important pages are being added to the national history—such pages as from decade to decade have glorified the last forty years in the life of the Republic. It is not an accident that every one of them has been written by the Republican party—every page, every line, every word. Our Democratic friends have only managed to work in a few punctuation points on us—a comma here, a semicolon there, an exclamation here, an interrogation there, with a full stop in 1892, at least so far as our worldly interests were concerned.

Playful raillery. Much light, quick inflection, with imitation and good-natured mockery. Indicate parts requiring changes, transitions.

GRATIANO. Let me play the fool:  
With mirth and laughter let old wrinkles come,  
And let my liver rather heat with wine  
Than my heart cool with mortifying groans.  
Why should a man, whose blood is warm within,  
Sit like his grandsire cut in alabaster?  
Sleep when he wakes and creep into the jaundice  
By being peevish? I tell thee what, Antonio—  
I love thee, and it is my love that speaks—  
There are a sort of men whose visages  
Do cream and mantle like a standing pond,  
And do a wilful stillness entertain,  
With purpose to be dress'd in an opinion  
Of wisdom, gravity, profound conceit,  
As who should say "I am Sir Oracle,  
And when I ope my lips let no dog bark!"  
O my Antonio, I do know of these  
That therefore only are reputed wise  
For saying nothing, when, I am very sure,  
If they should speak, would almost damn those ears  
Which, hearing them, would call their brothers fools.  
I'll tell thee more of this another time:  
But fish not, with this melancholy bait,  
For this fool gudgeon, this opinion.  
Come, good Lorenzo. Fare ye well awhile:  
I'll end my exhortation after dinner.

—SHAKSPERE



Gradually accumulating force, from the middle to the end.

## CLIMAX

Well, Brutus, thou art noble; yet, I see,  
Thy honourable metal may be wrought  
From that it is dispos'd: therefore 'tis meet  
That noble minds keep ever with their likes;  
For who so firm that cannot be seduc'd?  
Caesar doth bear me hard; but he loves Brutus:  
If I were Brutus now, and he were Cassius,  
He should not humour me. I will this night,  
In several hands, in at his windows throw,  
As if they came from several citizens,  
Writings all tending to the great opinion  
That Rome holds of his name; wherein obscurely  
Caesar's ambition shall be glanced at:  
And after this let Caesar seat him sure;  
For we will shake him, or worse days endure.

—SHAKSPERE

A strong climax. Two points of marked change or transition—one a contrast, at twelfth line. Care not to allow feeling to cause tightening up or strain. Make some variations. In some parts suppressed, rather than loud, force.

Wildly he shouted, and loud: "John Alden! you have  
betrayed me!  
Me, Miles Standish, your friend! have supplanted, defrauded,  
betrayed me!  
One of my ancestors ran his sword through the heart of  
Wat Tyler;  
What shall prevent me from running my own through the  
heart of a traitor?  
Yours is the greater treason, for yours is a treason to friend-  
ship!  
You, who lived under my roof, whom I cherished and loved  
as a brother;  
You, who have fed at my board, and drunk at my cup, to  
whose keeping  
I have intrusted my honor, my thoughts the most sacred and  
secret—

You too, Brutus! ah, woe to the name of friendship hereafter!

Brutus was Caesar's friend, and you were mine, but henceforward

Let there be nothing between us save war, and implacable hatred!"

So spake the Captain of Plymouth, and strode about in the chamber,

Chafing and choking with rage; like cords were the veins on his temples.

But in the midst of his anger a man appeared at the doorway,

Bringing in uttermost haste a message of urgent importance,  
Rumors of danger and war and hostile incursions of Indians!

—LONGFELLOW'S *Miles Standish*<sup>1</sup>

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<sup>1</sup> Houghton Mifflin Company, Boston, Massachusetts, publishers.

## XI

### EXPRESSION IN WORD FORM AND GESTURE

#### WORD FORM

PRONUNCIATION and enunciation are sometimes confused. The former refers to the giving of accurate sounds or forms to the vowels and consonants in words and the placing of proper accents on syllables. These forms are established by good usage and are recorded and authorized in dictionaries. Enunciation refers to the clear and precise uttering of those sounds and the proper articulation of syllables. Good pronunciation is speaking correctly; good enunciation is speaking intelligibly, refinedly, agreeably.

Mistakes are often made, especially in coaching for forceful debating or acting, by urging crude, indistinct speakers to put too great effort into mere articulation; by forcing an overpronounced formation of consonants. Unnatural activity and vigor in the organs of articulation—the tongue, jaw, and lips—causes strain and constriction in the vocal muscles of the throat. The result is a vocal jam. The words are crowded, twisted, and blocked, like logs in a river float. A right delivery and flow of vowel tone through a free, open throat should be acquired before the enforcing of any special drill in enunciation. In fact, enunciation becomes very easy after correct tone formation is ensured. The ultimate aim in good speech is to have jaw, tongue, and lips seem to act involuntarily. The result is a benefit to speech and a pleasing effect upon the hearer.

Practice in enunciation may be done on any of the selections for voice and vocal expression. Curious stunts, contrived to present great difficulties, especially in repeated consonant forms, are inadvisable. They cause a tension and

strain that should always be avoided. The following passage from "The Ancient Mariner" makes some unusual demands, and will serve for clear speaking if one aims to give appropriate expression to its energy, vividness, and color. Again it should be said, give body and form to the vowels. Compel sufficient activity to tongue, jaw, lips, but no tightening, stiffening or strain.

Down dropt the breeze, the sails dropt down,  
'Twas sad as sad could be;  
And we did speak only to break  
The silence of the sea!

All in a hot and copper sky,  
The bloody sun, at noon,  
Right up above the mast did stand,  
No bigger than the moon.

Day after day, day after day,  
We stuck, nor breath nor motion;  
As idle as a painted ship  
Upon a painted ocean.

Water, water, everywhere,  
And all the boards did shrink;  
Water, water, everywhere,  
Nor any drop to drink.

The very deep did rot; O Christ!  
That ever this should be!  
Yea, slimy things did crawl with legs  
Upon a slimy sea.

About, about, in reel and rout  
The death fires danced at night;  
The water, like a witch's oils,  
Burned green and blue, and white.

And some in dreams assuréd were  
Of the spirit that plagued us so;  
Nine fathom deep he had followed us  
From the land of mist and snow.

And every tongue, through utter drought,  
Was withered at the root;  
We could not speak, no more than if  
We had been choked with soot.

Ah! well a day! What evil looks  
Had I from old and young!  
Instead of the cross, the Albatross  
About my neck was hung.

—COLERIDGE

### GESTURE

Different persons will, of course, so develop in their training or practice as ultimately to have an individuality of style in speaking. They will differ from one another in thought method, in rhetorical style, and in manner of delivery. Probably they will differ more in the matter of action, or gesture, than in other respects. Some persons are instinctively dramatic or animated; they will be much in action; others are matter-of-fact, calm or restrained; they may speak with little or no gesture.

Two distinguished preachers used to visit, two or three times annually, a certain university. One always spoke with a great deal of animation and considerable dramatic action; the other always stood still without gesture of any kind; he spoke with a certain dynamic force, but without emotion or rhetorical ornament. Each alike invariably attracted a crowded student audience. A former secretary of the United States Treasury could speak on dry, precise matters of public finance in a manner so warm, intimate, and vital as to hold any audience for a surprisingly long time. He was almost constantly in action of body, face, arm, and hand. He had extraordinary charm. Another officer of the Cabinet commanded about equal attention by a ruggedly vigorous enforcement of his points. He impressed by authoritative-ness and weight; the other by attractiveness, or sympathetic appeal. Various speakers are effective in different ways.

This does not, however, mean that students should limit themselves to the cultivation of just the one style of speaking that they happen to have as novices, the style which they may believe to be natural to them. They had better try many styles of speaking. By an all-around disciplinary practice they may become capable of varying their manner according to circumstance. They will thus make themselves broader, more resourceful, more masterful, in that style which will be their ultimate individual accomplishment. It is advised, therefore, that all students train themselves in gesture—which includes all bodily movement—as well as in a variety of forms of vocal expression.

In all bodily action one should aim at simplicity. Although gesture may be studied and practiced, it should never appear to have been calculated. It should not be unduly elaborated or appear in any way artificial. The student may choose selections in the book, and practice in gesture.

## XII

### PERSUASIVENESS IN STYLE AND BEHAVIOR

THE principles and the examples that have been thus far offered are intended to serve as a foundation or preparation for the business or the finer art of discussion. They are fundamental for any purpose either in intimate talk or public speaking. They are means of study and guides for practice in the exercises. When we come to the application of those principles and technical forms in the actual experience of face-to-face address, we have many varied and interesting problems. This means mainly the adaptation of permanent principles to frequently changing conditions in relation to audience, occasion, and purpose. This adaptation has relation both to substance and form—to thought, style, and delivery. A speaker must seek first personal favor in the eye of the particular hearer or hearers who are at the time approached. He must use some special means of gaining attention of the particular person or group.

He must choose that body of fact and that kind of thought which will most directly appeal to those whose business, profession, or occupation determine their special interest. He must so adapt his style of expression—his language, his manner of informing and of illustrating—as to catch the understanding and win the appreciation of the younger or older, the unlearned or learned, the scientific specialist or non-technical enquirer, the prejudiced or the open-minded, the hostile or the friendly listeners. Finally, his manner of delivery must be suited to the nature of the subject, the language form, the class of hearers, the occasion, the spirit and purpose, of the address. The acquiring of the art of adaptability must come, for the most part, from actual experience before varying auditors and audiences. There must be a

quick taking in of a situation, a sensitiveness to atmosphere, a cool control of nerve, a balance of temper, an alert, keen mentality, perhaps a saving sense of humor—and always the guidance of common sense. Something is learned in each experience. Always we think afterward what we might have said—we tuck that away among our resources, it may be, for future use. We read advice, we listen to others, we practice, practice, practice.

Substance, style and manner must all be coordinated; they should harmonize one with another. Weightier thought calls out rarer words and forms itself into firmer, stronger sentences; it is naturally delivered in a graver, more precise and deliberate manner of speech and action. Lighter matter, more commonplace thought, should not be so strongly expressed as to imply a lack of ready understanding on the part of the hearer. Action often helps in clearness or force, but excess or inappropriateness of action is an obstacle in the effective conveyance of thought. That part in a speaker's training which deals with personal bearing, movements from place to place, gesture in arm and body, care for person and dress, physical pose and mental attitude, may be termed platform behavior. The general principles of literary form are perhaps sufficiently considered elsewhere. Variations in that form for appropriate adaptation to conditions, and the more detailed attention to platform behavior, though so closely related as to form one subject, may conveniently be considered separately. If we have here some repetition or varied restatement of what has been said elsewhere in the text, it may serve as a reenforcement in summarizing form.

What we are to consider, then, is the mode of approach or procedure that will, in a given case, best serve to accomplish the purpose in hand. One mode may open the way for a hearing, another may shut it off; one way of proceeding may lead to a convincing conclusion, another may, at the last moment, produce opposition. Curiously, perhaps, one and the same method may bring favor in the case of one auditor or audience and disfavor with another. A young



man selling aluminum ware, not long ago, visited the office of a college professor. His psychology had taught him that it is often best to approach the business man by establishing some ground of mutual interest. He therefore raised some question regarding Emerson, as a philosopher of interest to the professor. He gained willing response and was accorded some time for discussion. When, however, he turned to the subject of aluminum ware, the professor was so much incensed at the obvious device that he hustled the young man out of his office. Yet this same young man approached in a similar way a college president. His method, obvious and, to the president, amusing, was received good-naturedly, and the canvasser was regarded as an agreeable young man. Many instances might be cited wherein certain principles of psychology did or did not work in application. The sudden enthusiasm for psychology recently manifested by many teachers as a final solution of our problems, or as an essential for special systematic study, in connection with public speaking, seems to be subsiding. Psychology was simply a newly emphasized word for principles inherent in all expressional art in all time. That emphasis is valuable; but, in the usual way with things seemingly new, it has been overdone, and the danger in this overdoing is that students may be led to neglect the thorough old-fashioned discipline in doing the thing, for the purpose of merely studying the theory. Excellent technique is, to be sure, of little effect unless infused with soul, and so adapted as to draw sympathetic, spiritual response; but the finest spiritual understanding and the quickest apprehension of conditions and situations can, at best, go but halfway without excellent technique. A workman must know his tools.

Psychological study and experiment may and will go on, but it should not displace or subordinate those other elements in a speaker's training which necessarily belong to the period of schooling, and which especially need a teacher or trainer. A leading member of a university department of psychology, one who has made special attempts in this

field, recently said that we have as yet made no progress in what would properly be called the psychology of public speaking. This corresponds with statements of other educators. There is, however, in the work of the salesman, the manager, the professional speaker, the platform orator, or the talker in everyday meetings, a constant psychological relationship. The psychologist may be dealing with the commonplace, but he may be of great service, even if he emphasizes only the principle of finally using your common sense. More perhaps than in other matters he will teach that we must learn mostly through experience.

Here, then, we intend to stress the importance of cultivating a quick sensitiveness and a keen sense—a readiness in feeling how another feels, what are his reactions, whether we can gain by holding back or advancing, whether to be conciliatory or aggressive, what is the opportune moment for humor or special gravity, and especially whether the sound, the inflection, the emphasis, we are making with our voices truly and worthily convey what lies within our mind, and indicate our real intent. The last means a development of the sense of hearing, of knowing ourselves in our voices. In short, then, our means of persuasiveness lie in part in our intellectual acuteness, partly in our quick sensitiveness and sympathy, partly in a certain urgency of personality—all resulting in a genuine, honest leadership that we may call spiritual control.

Emphasis may fittingly be laid again upon the convincing force of facts. The mere recital of indisputable data will inevitably appeal to every class of hearers. Our city taxes are too high. Why? Has there been waste? Just how? Too many expenditures? Unwise expenditure; or fraudulent expenditure? What are the facts, the real evidence? What has been done in other cities in the way of expert investigation and scientific planning? These facts form the basis of any proposition for correction and improvement—they not only prepare the way for a hearing of argument, they are in themselves half convincing. An automobile

salesman, the other day, spent a considerable time in praising a car, in reiterating assurances of its excellence. At the end of the interview the inquirer really knew little about the car in the way of fact—its structure, its operating advantages, its record for endurance, economy, stability, or for any notable number of satisfied users. He had little, if anything, that would stay in the mind, and perhaps grow in importance in subsequent consideration. We say of a speech that it has meat; it has authenticated fact and solid thought. To provide this substance is the first step in persuasive effectiveness.

In the adaptation of these facts comes the test of discernment and tact. There must be a discriminating choice in the use of facts. A man familiar with mechanics would appreciate an account of the more intricate technical features in the automobile. To one unacquainted with machinery some simpler explanations might be offered, but for the most part features of operation only would be of value. In addressing an audience such facts as would appeal to a large majority would be of use. To a group of farmers a speaker might make himself acquainted with their neighborhood, their history, their special products, their other interests, and make use of so much as good judgment might dictate. And so with other different persons and different groups—an honest, unaffected spirit of fellowship will serve well as a guide.

Too many facts or ill-chosen facts will not find ready acceptance. They may be regarded as a means of showing off of knowledge, and so be fatal in their effect. A basis of fact, however, is the very bone and marrow of convincing discourse. The question of the placing of facts in a speech requires fine rhetorical judgment. They may be used in a body, at the beginning or middle or near the end, or they may be distributed in close relation to other material for contrasting or fortifying effect. A candidate for office might present facts and figures as they stand at present; he could proceed to show what they ought to be, and then indicate

the means of betterment. In the case of an audience that favors the existing state of things, he might first win assent to the desirability of certain possible new conditions, showing perhaps how improvements have worked elsewhere; he could show up present conditions in contrast—then might come the plan and means of change in the case in hand.

The thought and language of discussion, whatever the material used, should of course be finely adapted. First of all, is the question of understanding. A student said recently of a college instructor, "He can talk longer without saying anything than anyone I've ever known." Perhaps the language used was too heavy, too abstract, too vague. A man of learning should be careful not to speak, in thought and language, over the heads of his hearers. A university graduate student, also a preacher, used to address a small congregation of plain working people—strong perhaps in wisdom, though not learned in books—in the language of his university thesis. He may have impressed by his superior knowledge, but he could not have reached the hearts of his listeners. A distinguished professor of English used to have his students write occasionally short stories for children, that they might retain or acquire qualities of sympathy and simplicity as elements in all forms of discourse. Overweightiness is a frequently occurring fault. Generally it is a sign of immaturity. It may be that a speaker will need to use somewhat the language of a trade, or of a certain business, the language of the street, or the terms employed in an art or science. He may lower his language to the understanding of youth or the unlettered; he should never cheapen it below what he himself can respect. Self-respect wins the respect of others.

Next to the appeal to understanding comes the faculty of holding attention by making things vivid. Here comes in concreteness of language, figures of speech, illustrative story or anecdote, with touches of humor, and the principle of variation, which serves for relief from listening strain, for striking emphasis, by contrasting effect, for reenforcement

without the appearance of repetition. In the many examples of style in the preceding pages of this text, the student will perceive the effectiveness of varying and adapting expressional forms. The more he can familiarize himself with such examples, the more he can make them a part of his subconscious resourcefulness, the more fully he will acquire a quick sensitiveness for adapting language to subject, to hearer, to the psychological moment.

## XIII

### PLATFORM BEHAVIOR

IN the more particularized discussion of platform bearing, manner, movement, action, we have in mind both those fundamental principles always in force and such adaptation of those principles as will produce a pleasing, winning effect upon this or that auditor or audience. Abundance of directions have been written regarding platform behavior—everything from the general injunction to be yourself, to the minutest specification for the angle at which to place the feet. The student is usually best pleased if allowed to be, as he calls it, natural. Teachers are sometimes, as it seems, most fully satisfied when a pupil is precisely erect, precisely fixed in posture, and precisely studied in the form and variation of gesture. Here as elsewhere in art there is a ground between the extremes wherein there is a natural spontaneity with a freedom and appropriateness of form resulting from study. A person cannot feel natural, or quite at ease, when rightly striving to correct a bad habit or learn something new; nor can one appear to be natural when consciously following poor or insufficient instruction. The best one can do, then, is to seek in the best way to learn, using artistic judgment and plain common sense in the process, and then fall back upon true simplicity, honest energy, controlled spontaneity, and a tempered zeal for a worthy object. He must cut out mannerisms, affectations and posings, though they may seem attractions in some admired people; he must cultivate true skill, to be used in genuine ways.

When a seller comes to the door, a dealer to an office, a teacher to his desk, or a man to the platform for a speech, he is, first of all, observed and rated for the manner of a man he seems to be. One is received at once with favor,

another must make his way through obstacles. A teacher of speaking often wonders, as he sees students go successively upon the platform, why so many seem utterly ignorant or careless about their personal appearance, why so many of the poorest fail to take example from the best. Enumeration of the many minor ways in which a youth may show a crudeness or bad taste that will attract notice should be unnecessary. A youth knows that a certain accomplishment is regarded as good manners. He knows that this is not over-elegance or stiff precision; he knows also that it is not slovenliness or inelegance. To learn the constant practice of good manners is to go a good way toward a good platform manner.

What in a speaker's person wins an audience? As the first thing observed is personal appearance, so the first thing felt is personal poise. We have the term "personality"—a something that runs through all that a man does. Personality may be inborn; but it is probably developed and brought to flower through many accomplishments. Poise, one element in the expression of personality, can be cultivated. Ease, balance, rhythm, tempered freedom, restraint in action, are all elements in bodily poise—which of course implies mental poise. There is a way to walk, a way to go up and down steps, to turn about on the platform, to move to and from a desk, to and from a chair, to sit, to rise, to shift position in speaking, to stand in active and in passive posture, to coordinate action, in body, feet, arm, hand, head. There are good and bad ways to do all these, and a young speaker can be so drilled in them, or perhaps can so drill himself, that he will show no sign of having specially studied his action. Though it is best, as in all other forms of training, to have a good teacher, it is possible to depend too much on being told how every minor act is to be done. There is much advantage in a student's observing, trying, and working out for himself the best way of doing this and that. Mistakes are costly, but we can be too much afraid of making mistakes. We should not be made to feel that we must

wait to study profoundly what we can quickly do by watchfulness, by self-direction, by receiving a word here and there of practical advice. In the whole matter, then, of platform behavior, experience, a repeated self-testing in quickness of feeling for audience, atmosphere and responsiveness, in sensing a best mode of procedure, in adapting manner and tone to changing moods among hearers, in adopting a waiting, conciliatory, deliberate mode when needed, in forcing the way by compelling vigor when necessary—this experience, whether aided by instruction and formal study or not, is indispensable to a student in completing his training, and to a teacher in testing for himself his own theories and teachings. Get ideas, but try them out.

Some thought may be given to what not to do. In advertisements and sometimes in textbooks, the young speaker is enjoined, as it seems, to approach an audience as if prepared for heroic conquest or a head-on attack. Occasions, even in our present practical age, give rise to emotional heat, or to dominating power of assertion, but it is safe to say that a man's manner on the platform should, in its essential qualities, be such as would stand the test before a small group or before an individual. A degree of modesty is always approved. This is especially true for youth. A speaker who gives a first impression of diffidence, of indifference, sloppiness, or of any sort of weakness, has so far failed in a first effect, but one who seems self-assured, arrogant, overimportant, makes a positively ill effect, and starts out against so much opposition. The speaker should know how he usually carries himself, but he will do best if, on his approach to an audience, he seems concerned, not with himself but with what he has to do. His training in platform manner should have for its object that completeness which enables a speaker, through a subconscious control, to leave his behavior to care for itself.

As a speaker proceeds in his discussion, he will adapt his manner to his style in thought and language. Weightiness takes a correspondingly slower, more calculating, more re-



served style in movement; the lighter play of feeling is manifested in more frequent, more sprightly activity. More earnest appeal will cause the body to poise somewhat forward, with the freer foot slightly back from the line of the other; the more reposeful, or passive state brings the body-weight mainly on the foot somewhat back and under the body. It should be noted that the effect in rendering a climax is not, as a rule, produced by increasing rapidity of speech and action. It demands increasing intensity, or impressiveness, but it may be managed with gradually retarded movement, just as we strike more slowly in increasing the weight of a physical blow.

Changing of position and pose, as a speech proceeds, is natural and of good effect; but shiftiness, uneasy slipping of the feet this way and that, moving the hands into this and that place, jogging and turning the head, in a mechanical way, any indication of nervousness and restlessness, not only draws attention away from a speaker's thought, but produces actual discomfort among hearers. Outer movements of the body are natural indications of mental state or action within. Actions made at random, apart from this immediate relationship, should be severely corrected.

Just as a speaker or writer may fall into a habit of repeatedly using certain words or phrases, without discrimination, so a talker may acquire a mannerism of repeated action. These become tags attached to a man's style. A speaker, for example, will use over and over some favorite word or phrase. The expression, "it seems to me," for example, may become out of place and annoying. So, a certain movement of the arm or head, though right enough in itself, may detract from a good effect by mere repetition. Occasional self-examination, with the help of a critic, may keep one free from mannerisms.

A common fault among younger speakers is the assumption of too old a tone and manner. They imitate their elders, taking away the delightful freshness, spontaneity, and natural reality which may be their special attractiveness.

Seriousness and weight should come in a way proper to any age. Even in the delivery of selected speeches, in what is called declamation, though the thought be profound or impassioned, there may easily be an observable difference between the true and realistic way of a youth and the true way of a matured man. Anything too much assumed is artificial; artificiality is fatal to a winning effect. A teacher should be able surely to guide a pupil between the faults of inadequacy and of artificiality, and so avoid the objection sometimes made to declamation; he should also keep the right qualities of thought and style in the younger man's original speech.

Mention has heretofore been made of the ill effect of continuing a speech after the proper and effective moment for making a finish. Not infrequently a speaker will, in delivery itself, give the impression that he has finished. The listeners do not like this; they must pull themselves together for another period of attention. Pauses, longer or shorter, there will be, but there should be something about the cadence at the end of one division and the immediate pose or movement in preparation for the next that will produce expectancy. A certainty of effect should also be produced when one is actually approaching, and when he has reached, the close. There is a deeper cadence, a retarded movement in the speaking, probably a certain inclination of the body, or some change in pose, which means, I have finished. Anything like a gesture is not made, unless rarely, at the beginning of a speech, or at the very end. The height of effect comes just before the finish; the ending is usually a descent.

The question is often raised, shall I speak extemporaneously, shall I write and read, or shall I partially extemporize? The last, by all means, is the best mode to cultivate. You should certainly learn to read, and to read well, both in prose and poetry, for occasion may demand it. But, as a rule, prepare thoroughly the thought, the points of emphasis, the arrangement, the illustrations, memorize the sentences, perhaps, for beginning and ending—though occasion

may change them—and rehearse the speech aloud as often as possible. You will then know where you stand. You will know you can be at home with the speech; you are free to adapt your style and manner; you can shorten or lengthen; you can come near in fellowship with your hearers; you can speak like yourself, as people know you; you can have the truer and surer touch.

It would be possible to consider much more in detail the subject matter of this chapter. The purpose, however, is not to be exhaustive, it is rather to draw special attention to the value of the personal equation in public or private discussion. Some parts of what is said here—as has already been stated—are presented elsewhere, and much of it is commonplace, but experience has shown that, in dealing with our subject, even a reiteration of the commonplace is often useful and sometimes essential. The purpose here is to urge that in reading or reciting or discussing, we are working with the forms of an art. We must, at the best, learn the better ways and means; we must relentlessly pursue a course of self-advancement in an art. Then, in this art, we have always the problem of human nature. That means that we must move among men and women in many situations. The library, the study, the teachers, the textbook, theory and abstract plan, are not sufficient. Participation, sympathetic sharing, zealous helping, taking knocks, putting things through, learning the ins and outs and ups and downs in human affairs, are the final preparation and the continual strengthening essential to good achievement in the exercise of influence through speech.















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